/258 cont./

754 Afterward his throat began to dry out and he could breathe only with difficulty, until he finally died.

754 The evil shamans are not generally known publicly. Men
756 as well as women, however, may be teyu and nyic. In fact, the
[562] most famous and clever teyu whom we met was an old woman,
[753] Felisa Ipia in Santa Rosa, who at the same time, however, is re-
[623] garded as the most evil sorceress who ever existed. All the sick-
[683] ness and misfortune in Santa Rosa are ascribed to her acts. For this reason the cabildo once burned all her medicinal herbs and broke her shaman's staff. But people no longer dare to undertake anything serious against her, since they fear her, as they do all evil sorcerers. In former times the convicted nyic were always very severely punished, but since many members of the cabildo have died as a result of sorcery, no one any longer dares to accuse the well-known nyic today.

754 /259/ With regard to the problem of male and female shamans,
756 a teyu from Calderas explained that women as such had an excellent
562 sense of feeling and therefore the best talent as shamans. Since they are more crafty and cunning than men, however, the female shamans can transform themselves into an evil sorceress at any time. And that is precisely what makes them so dangerous and hence unfit for the calling of a good shaman.

754 The border between teyu and nyic, therefore, is flexible.
756 Both aspects of shamanism may be united in one person, or a teyu may become a nyic and vice versa. In the following, therefore, the teyu form of manifestation of shamanism will be described. In spirit the nyic are based on the same foundation. They never show their herbs and remedies and allow no one to take part in
[124] their ceremonies. The teyu, on the other hand, on closer acquaintance were quite willing to give information about their knowledge and to let us take part in their séances.

/263 cont./

756 fact, even the visionary sight of Thunder are worthless by themselves, if the shaman does not receive any signs. By means of them the teyu discovers the cause of sickness and the means to be employed for healing it, which always consist of the dispensing of herbs. For this reason every shaman always has his fiber bag with all his medicinal herbs with him, in order to have them at hand and to be able to apply them at any time. Since, however, an illness does not have a physical cause, according to the opinion of the Paez, the herbs used for healing are not applied in accordance with the medical experiences of the shaman, but solely in accordance with his signs.

The herbs used by the shamans are the following (*):

* I am taking these, as well as some other data on the shamanism of the Paez, from the excellent summary by S. Bernal Villa (III) /see the bibliography in the foreign text, p. 323/.

ǩandúr, eš (Erythroxylon coca), biǩač (Hevea?), ǩulko (Oxalis, sp.), ǩáyuts (Scutellaria racemosa Per.), ǩuwét, fisa, ečyútse čime (Labiada?), /264/ gwepekas (Urera boccifera L.), kwése (Lonchocarpus?), limonsílyo (Cymbopogon citratus), nyika, nyundayuskey, šu (Spagnum sp.), šuwés (Peperomia sp.), šulápe, šupenyí (Peperomia sp.), tātse, táyuske (Peperomia sp.), ul níny (Hibiscus abelmoschus L.), umsim (Myricia acuminata DC. Vell, aff.), vitubítskwe, wáhi (Nicotiana tabacum L.), yakúma, yúskay (Scleria cattarinensis Boeck).

755 Most of these herbs are first chewed by the shaman and then
756 spat over the affected part. If a person is dying and his soul leaves
278 his body from the heart by way of the upper arms, the pulse of the
[774] lower arms, and the finger tips, the herb ǩáyuts, for example, is spat by the shaman from the finger tips in the direction of the armpits, in order to check the departure of the soul. Only rarely is a tea brewed from the leaves.

/270 cont./

75 longer able to do this. Old Filisa of Santa Rosa, however, who
776 was herself chosen and initiated into her office by Thunder, is
787 still able to enter into communication with Thunder today. To be sure, she cannot always do this, but she has often sought him out in his lagoon, dived into the water, gone to the house of Thunder on the bottom of the lagoon, and asked him for advice. One of the sons of Thunder, likewise a shaman, was even her constant companion who protected her everywhere. "In former times," she said, "Thunder himself cured people. Today it is different." Thunder knows when someone is sick; then when people come to her to ask for a remedy, Thunder personally announces to the shaman beforehand: such and such persons with such and such an illness will come today. He also tells her at the same time what remedies she should use. Then when the people come to tell about the illness, she can, since she is a good friend of Thunder, always help them with the best remedies.

776 Thunder, she said, has many children. They come into the world by way of a spring or a crevice out of which water trickles. They have the size of small human beings, but are very good and dressed in a beautiful táw (belt). For growing up and for their nourishment they need three women as attendants. They suck milk from them, whereupon the women must die. The Thunder-children /271/ themselves are barren and have no children. As children of Thunder, however, they have always been great caciques and shamans.

One day she showed me a small knot of a branch, wrapped in a piece of cloth. "This is a child of Thunder that I have from him," she said, "it looks like a branch, but in reality it is alive and can speak."

d) Sickness, Ideas About the Spirits and Souls

753 All sicknesses are explained by the Paez as having originated
754 by means of magical influences that have their cause primarily
783 in malevolent, deliberate acts. These magical, supernatural influences are either bewitchments by the nyic, magical injury

/271 cont./

caused by the spirits eč̌, tũs, or gělyómp, or general emanations of impurity, of "pest" (uwẽ). Such reasons for catching pest, and thereby being afflicted with sickness, result largely from neglecting the prescribed shamanistic purifications. These must take place after a burial or when someone has merely seen a funeral procession or entered a house in which there is a corpse. The prohibitions surrounding a woman giving birth or menstruating are just as strict. If she does not retire to the menstruation hut at the proper time, if she cohabits during these days or neglects to take the subsequent bath after menstruation and birth, the consequences are equally grave. Pest befalls a man if he accepts food from a menstruating woman. The same consequences befall the one who in housebuilding or during the first harvest does not have the proper ceremonies performed by the shaman.

Most people die as the result of the evil influence of the nyiç, the evil sorcerers. The latter -- it is firmly believed -- are able to kill individual persons as well as to send pest to entire villages. Their power of evil is regarded as almost unlimited. Besides being bewitched by a nyiç, there are three other possibilities for a person to become ill or to die. These causes are gělyómp, tũs, and eč̌. All three are very complex conceptions and may be translated roughly as "mountain spirit," "rainbow," and "firefly," respectively, although the Paez conception and the translation are not completely identical. The teyu knows the cause of the illness immediately from his signs, the rest of the people, however, usually only after the death of the sick person. And, to be sure, one recognizes the tũs as the cause of illness by the fact /272/ that the corpse lies there with a bent limb (arm or leg), whereas in the case of eç as the cause of death, blood flows from the mouth or nose. It is also possible that both together, tũs and eč̌, might bring death to the person, for example, if the person lies there bent and blood flows from the mouth or nose.

The gělyómp spirit lives chiefly in the mountains, but also in the valley, on the banks of brooks or rivers. He likes to lead wanderers astray in the mountains by making noise and screaming up there; at night one hears his screams -- like those of a human

/272 cont./

776 being -- in the valley, too, near the village. He is a raging foe
[784] of everything dirty. A hunter who has not washed himself and his ruana before hunting or whose wife is in the menstruation hut at the time will be punished by him. He has the figure of a human being, sometimes that of a man, but sometimes, too, that of a woman or a child. Gĕlyómp, as well as tũs and ečˇ, can give a
776 person pest so that he will die. One can catch pest by himself
783 everywhere and on all occasions, no matter whether he is awake or
• 753 asleep. The pest of the three spirits mentioned is primarily caused by stings that not only enter the body, but also the soul. In the spot where they have entered the body they leave punctures that are red in color in the case of gĕlyómp, blue in the case of tũs, and black in the case of ečˇ. The sicknesses caused by gĕlyómp manifest themselves by general pain caused by the penetration of one of his hairs. This happens in the following manner: Someone is walking along a path and suddenly feels a stinging pain in his arm or some other part of his body, like the prick of a pin. Although
[755] he cannot discover a puncture, the pain remains. The person therefore goes to the teyu, and he is able to remove the cause of the pain by rubbing his herbs over the affected spot until he re-
[761] moves from it a black hair ten to 15 centimeters long. This hair is from the gĕlyómp, and if the shaman had not removed it, the one
[751] afflicted by it would have had to die. To a certain extent one can protect himself from the hairs of the mountain spirit if, when returning home from a walk over the mountains or a night's march, he passes a firebrand over the feet and body, in order to burn off any hair of the gĕlyómp that might have penetrated.

776 Tũs, the "rainbow," lives on the banks of watercourses and
753 especially at springs. There are many tũs, and, to be sure, wherever there is water. There are tũs as large as a snake, colored red and yellow, and others only the size of a finger. People recognize sicknesses /273/ of the tũs by the fact that the afflicted one is covered all over with pimples and has to scratch himself constantly.
[821] If it rains when the sun is shining, tũs goes from the bank of the river, where he lives, into the sky and from there back again to earth in a semicircle. The rainbow is especially dangerous for children.

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776 If it rains when the sun is shining, they may not leave the house,
● 753 for otherwise they become afflicted with head maladies. These
821 are not headaches, but wounds such as would be inflicted by a
[758] machete. The teyu, however, have remedies to make the rain-
[789] bow disappear, so that children may go outside again.

776 Eč, the third of the aforementioned causes of sickness and
[753] death, is the most unpleasant and the most dangerous, since eč
[761] kills the most people. Eč lives in the earth; no man has seen
[787] him, apart from a few shamans. They need not enter into the
earth, however, to see him; rather, eč himself comes if a teyu
[825] calls him. He looks like a human being. Eč is also the name
for fireflies, which are regarded as the messengers that he sends
out to bring "pest" to human beings. People therefore kill fire-
776 flies if they are able to catch them. Eč is not angry, however,
782 if the people kill his messengers, if only he always gets enough
offerings. For this reason people give eč a dram-glass full of
brandy from every bottle, that is, they pour this amount on the
ground; likewise eč gets his share of every animal killed (chicken,
756 pig, cow, etc.). People ask their teyu which parts of the animal
776 eč demands and which ones they should offer him. If people
782 killed and ate an animal without offering eč any of it, he would
[761] in return kill a child of this family. If the father then comes to
the teyu and asks why his child died, he -- who, of course, knows
that the man slaughtered a pig without giving eč anything -- tells
him that this is the punishment of eč. That very rarely happens,
however; rather, the man gives the shaman the parts of the ani-
mal desired by eč, for instance, the liver, entrails, or meat, and
he gives them to eč, bringing them at night to the place desired
[787] by him. Moreover, as a precaution people give eč herbs and
brandy as the shaman advises, in accordance with the signs which
he has received from eč.

774 If the penetration of pest into the body of a person is the
776 cause of an illness that may result in death, this unfortunate out-
753 come is all the more probable if one of the three spirits or a nyic
has stolen a human soul. I was given differing /274/ statements
about such a case: First of all, there are two words for soul, ũns

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774 (u = nasal) and taff, with which everyone is familiar, although
776 they are not sure about the distinction between the two. The
●753 shamans Francisco and Cerbeleón said that the two were the same;
but both of them also said that ũns or taff, if they had left the
person in his dream and were abroad, could be caught by tũs, ec̆,
or nyiç without the person's becoming aware of this immediately,
but rather he still went on living. To my objection that in this
case ũns and taff were probably different, they did not know how
[775] to answer; Cerbeleón stated that if a person dies, his ũns goes to
heaven and the person himself becomes taff. He and other teyu
756 were able to catch the ũns of a human being. Thus, for example,
774 if someone had been robbed, he would come to Cerbeleón. The
754 latter takes coca, tobacco, and brandy, and then he can bring
forth the ũns of the thief, seize it, and kill it. The thief must
[783] then die. In order to get the ũns in his power, he must first cleanse
[824] his hands with the herbs s̆ũ and vitubĩtskwe, as well as with brandy.
[276] The ũns has the form of a small animal, he explained; it can fly
and glows and is about three centimeters long. It is very similar
to a firefly in appearance, but different from ec̆.

554 Having reached this point in his explanation, Cerbeleón grew
754 silent, and our interpreter Victoriano said that we should now have
756 to depart, but quickly. With that he left the house in positive
[124] flight, and we were obliged to follow. Outside he explained to us
that Cerbeleón was a "mal brujo," a nyiç, which, to be sure, he
had always suspected before, but just now Cerbeleón had given
himself away inasmuch as he had said that he could catch and
[682] kill the ũns of human beings. The people of Calderas also say
that he possessed herbs that he could put in eggs, chicha, or other
food, whereupon people would eat them and then die. One of the
sons of Cerbeleón was a thief and had died in the following manner:
The one who was robbed had prayed to the Virgen Santísima /Holy
Virgin/, and God had punished the thief with death. The father
himself, that is, the shaman Cerbeleón, is also a thief and kills
people out of envy for their possessions.

The mission sisters confirmed this statement insofar as
Cerbeleón had several times attempted to kill them by sprinkling

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554 herbs into their drinking-water canal. Now he had given it up,
754 however. To us he seemed to be merely an idle talker; he did
756 not give the impression of actually having received signs or of being serious about the matter, but rather it seemed as though he had merely learned a little by watching his father /275/ and was doing it mechanically without any inner concern. Francisco, too, had a father and grandfather as shaman predecessors. He was likewise rather ignorant, but apparently meant well. He did his best to help people.

756 Martin Chukue was completely absorbed by his calling and
● 753 duty, and he was well informed, serious, and dignified in his
761 shamanistic work. When the capitan of Calderas died, he was the shaman authorized to act for his residence, and he also conducted the purification ceremony after his burial. Martin explained the cause of death of the capitan as follows: The capitan had to die because the tũs had stolen the taff soul of the capitan. The capitan died with his left leg drawn up. He was very thin when he died, because he had not eaten anything for a long time, for [755] his taff soul had been stolen five years ago. At that time the sick man began feeling pain, and during the entire time he, Martin, had fought with the tũs, offered him medicines, and tried to appease him.

775 When the ũns soul (ũns also means "heart"!) leaves the body,
[774] then the person is ultimately dead. And, to be sure, ũns leaves
[827] the body by way of the upper arms, lower arms, finger tips. Shortly before it leaves the person, one may still perceive it very faintly as a pulse beat, and when the pulse beat ceases altogether, the ũns has left the body and immediately goes to heaven. No one could tell me exactly in what form it goes to heaven. In heaven, however, it again has the normal human appearance.
[755] When children are ill, wool threads are put around their wrists
[774] and ankles and drawn tightly in order to prevent the escape of the ũns, or at least to make it more difficult.

/287 cont./

631 climate and vegetation. Although Paez culture is certainly unitary, each parcialidad presents different nuances which are evident even in the mythology and language. The antropomimia is quite different in each parcialidad.

Nowadays there are 16 parcialidades, four of which belong to the municipio of Inzá and the remaining 12 to that of Páez (Belalcázar).

771 Magic and medicine.--There are three institutions which
782 go in unison and encroach upon others, which explain the causation of sicknesses, the treatment for them, and serve as escape valves for aggression. They are:

a) The one made up of the trilogy of supernatural beings named Duende /ghost/, Echi, and Arco /rainbow/;

b) The institution of the medicine man, and

c) Sorcery.

753 a) Duende, Arco, and Echi are the causers of illnesses,
776 each of them producing a specific symptomatology which serves
[751] as the basis for the diagnostics of common people, a diagnostics
[787] corroborated by the divining activities of the medicine man. These supernatural beings cause illnesses by puncture, aroused by the annoyance that they suffer because of the sorcerers' practices, or by those who had contact with corpses and did not go through the mandatory purification, or because people have passed through places that are taboo, such as bogs and lagoons, or have failed to comply with the rites and ceremonies when slaughtering cattle or when harvesting new clearings, or because they have not observed "custom" at the first menstruation or childbirth.

756 b) In the institution of the medicine man the functions of
787 divination, magic, and medicine are entwined. More precisely, the medicine man is a diviner-shaman-curer who has undergone an /288/ apprenticeship in the profession with an esteemed and experienced master or with the help of a guardian spirit seen in actuality or in dreams; the latter are the best

medicine men.

000 /288 cont./
756 medicine men. To cure the patient, he divines which of the
755 supernatural beings caused the illness, proceeds to placate him,
[787] and then prescribes medicines to the patient. If the placation is not successful, the patient literally sinks into despair. The indispensable articles for all curing are coca, tobacco, and
[462] aguardiente. The medicine men are persons well along in years
[754] and belonging to the masculine sex. They cannot cure the effects of sorcery, although they can protect themselves against it.

754 c) Fifty per cent of all illnesses, the informants state,
● [753] are caused by sorcery, and by the same token 50 per cent of
[761] the deaths, since sorcery is incurable. The sorcerers conceal their activities, and it seems that all adults are potential sor-
754 cerers. The institution of sorcery is a true escape valve for the
154 strong aggressive impulses of the natives and to some extent plays the role of a social regulator. Through it are channeled the jealousy, resentment, and vengefulness of the natives. The victims of sorcery are the most skillful and hard-working individuals, those who have a good house, good crops, and a growing number of domestic animals. Harvests and plantings
[683] generally are the object of sorcery. Sorcerers who are publicly unmasked are exposed to the anger of the community and even to exile, a measure taken not so much on account of their be-
[685] ing sorcerers as of their being thieves. All sorcerers are thieves. Sorcery appears with considerable frequency in the symbolism of dreams.

583 Marriage.--Marriage is monogamous and patrilocal. Both
[595] the chroniclers and Dr. Gregorio Hernández de Alba speak of
[591] the custom of the year of probation to acquaint the man with
[177] the skill, energy, and fecundity of his future wife. A thriving
[797] institution in times past, it is now in sharp decline owing to the action of mission work. Obviously, the purpose of this institution is to find out whether the woman is hard-working, faithful, not a thief, and to understand her ways in order to establish a lasting union. Nowadays the Paez, before being married

/234 cont./
papa had told him to defend himself with it and in case of illness to take the remedies that he had given him. He extracted their juice and took it. He rapidly improved. He applied them to others and noted that they soon regained their health. With the tama and the remedies he became the best curer in the entire region. He died when he was an old man"

To combat ptans, the tama is used in conjunction with a plant called "nica."

Theory of illness. Sicknesses are caused by the state of bodily impurity called "dirt" /sucio/, cold /hielo/, or /235/ ptans. The causes are essentially magical and are interpreted more as a premeditated and inimical attack than as punishment by supernatural beings. There are those who state that sicknesses are sent by God, but if one repents, they are soon taken away. Be it said at once that this concept is neither general nor rooted in tradition. Sicknesses, then, do not have natural causes; nor do accidents, since they are provoked by sorcerers.

Impurities are caused by the following:

a) When a person who has been at a wake has not had himself "cleansed."

b) When people dress in the clothes of a deceased person without washing them with the appropriate remedies.

c) When the house where the corpse was watched over has not been cleansed.

d) When a woman does not spend her period of menstruation in the Du yate léchukue.

e) When a woman does not bathe after menstruation.

f) When the placenta has not been suitably buried in the appropriate place and with the required remedies.

g) When a man sleeps with a menstruating woman.

h) When the man who serves food to a menstruating woman has not bathed his body or washed his clothes.

i) When the woman, after observing the diet of childbirth, does not bathe.

/235 cont./

753 783 j) When there is no blowing of remedies while at the montañas, bogs, or lagoons.

k) When there is no blowing of remedies prior to cutting wood for bridges, sugar mills, and canoes.

l) When, at the inauguration of a rancho or house, the house ceremonies have not been performed.

ll) When the house has been built over a Pijao "huaca," or when they merely come across one while working the land.

m) When the traditional ceremonies are not performed upon harvesting a new clearing.

754 753 783 n) Through the machinations of the sorcerers. These kill the most people, for they not only send the pest to persons, but also to the entire community. On the other hand, they provoke /236/ the Ghost, Rainbow, and Echi to anger and also do sorcery at the request of jealous or vengeful persons. The sorcerers have unlimited power.

Hernández de Alba, speaking of illness, generalizes in these words:

"Sickness was always thought to be caused by witchcraft or by someone's will. The evil force entered the body and made it impure; it had to be expelled or "cleansed," lest death ensue. If a delirious person told who was killing him, the individual mentioned was thought guilty; or, if, after a death, the face of the deceased should appear to somebody, the person was considered responsible. These beliefs are still in force today, and the Indians avoid the causes of sickness, such as having sexual intercourse wit /sic/ a menstruating woman, exposing the body to bad weather while there is a rainbow, and neglicting /sic/ to bathe after a burial or to purify a house where a death ocurred /sic/" /cited in English/ (7).

[834] [821] [765]

7. Hernández de Alba, Gr. 1946, p. 955. See also Pittier de Fábrega, H. 1907, p. 325.

/236 cont./

755 Since sicknesses have a magical origin, the treatments are
783 also magical in character. "The cleansing" is indispensable in every treatment, with its attendant remedies and movements.

165 Symptoms of sicknesses. Among the sicknesses clearly
164 identifiable by the natives are smallpox and whooping cough, given their characteristic symptoms. Some of the informants, not many, to be sure, state that their children died of such sicknesses.

165 On the whole, child mortality, which is rather high, is
761 said to be caused by, in order of frequency and in generic terms,
776 pest, Echi, and sorcery. The cases of death by the ghost and rainbow are few.

● 753 The symptomatologies given for the sicknesses are very
776 vague and even confused with one another. The Echi, ghost, and rainbow sting, not really the body, but the soul, leaving hairs in the body that cause fevers and sharp pains at the spot where they are found. These hairs, when placed in the palm of the hand, move as if they were alive. They differ in color: the red ones are from Kallumb, the reddish blue ones from
[755] the rainbow, and the black ones from Echi. The hairs are re-
[783] moved by rubbing with remedies prior to the cleansing.

/237/ It is said that the sting of pallumb /sic/ causes heaviness, lack of appetite, pains in the head and body, fever, and even insanity.

753 When the arco /literally "bow"/, called kitús, is referred
776 to, it is nothing other than the rainbow, which comes out at
824 any hour of the day, accompanied by a rainy drizzle, the "rainbow meow," which causes scabies (chande) in children
[755] when it falls upon them; it is not harmful for adults. The curers,
[789] and they alone, from their ranchos blow chewed remedies toward it, tobacco, chandur, flushamuanda, and yacuma
[755] negua, in order to make it disappear quickly. Other people chew remedies, when they have them at hand, and rub them on their bodies. There is a general idea that the rainbow causes

/237 cont./
753 776 821 cramps in the body, and furthermore that sorcerers see it in the form of a turkey impelled to peck people.

It seems obvious that what the Indians call Echimbe (red
753 825 Echi) or candelilla fina /thin glowworm/ is a firefly /luciérnaga/ somewhat difficult to capture and extremely fierce. They differentiate it perfectly well from the fire beetle /cocuyos (cucuyos)/. They say that it is an animal that God produced in
[755] order to harm the Christians. The curers call them and catch them in their Kachí, while other Indians, chewing coca, catch them anywhere and bring them to the curer to be buried.
[774] [829] They believe that their fierceness is due to the fact that the souls of the Pijao are incarnated in them.

753 The symptoms of the sting of Echi are vague and imprecise and refer solely to bodily pains.

The symptoms of Pijao "dirt" are recognized by respiratory difficulties.

164 757 They differentiate perfectly well the venereal diseases, which seem to be quite widespread in the acculturated parcialidades. In Calderas they are said to have spread widely among both sexes, without respect to age, and to have been treated with copper sulphate, for the remedies of the Indians were of no use. In Santa Rosa antibiotics are used. A curer in that parcialidad maintains that those diseases were brought from La Plata by wandering women and that it befell him to treat two cases: one was serious and the patient died; the second, not very advanced, he treated with yukchacha, montaña barbasco, and fisa (bitopat or bodoquero). He administered the juice for six days and subjected the patient to a diet of chicken exclusively.

755 757 Remedies. The remedies used by the Paez curer are vegetal. As a rule they are prescribed in combination. Thus:
/238/ To clean away the ptans:
[783] Yacuma blanca, ul fifi, fundayuskei, shugues, chandur, guepeyuskey, chayuts.

7:Hernández de Alba E-5/(no date) 1946 SC15 Paez SC15
Moguex

upon them by the missionaries. The power to do evil is not limited to the witches, but is possessed by anyone who entertains a momentary feeling of envy, and to women, who may not walk over a stick or a cord stretched on the ground. Contact with women during their menstruation or during the days following childbirth causes the "mokokoy" to persecute the men and make them ill.

Animals possess the power to prognosticate evil. A document written in 1730 [14] tells that an Indian killed a rooster because he had crowed before daybreak, and said, "Rooster, you are forecasting my death, but I shall kill you first." They believe the same thing when certain birds sing. For example, the call of an owl at midnight brings death to someone. And certain small birds called "ulchik" and others called "bich" warn whomever hears their singing that he will meet with disaster. The box turtle follows people warning them that they are going to die.

Del Castillo says that the Indians will not strike white dogs, so that they will not be bitten by them when they enter the future life.

The belief in spirits (kl'iumb) is quite general. Among these spirits is the "pitsuala" which persecutes people, makes them ill, and even kills them. The rainbow, or "Etskituna," causes a rash to break out all over the body of anyone who ventures out while the rainbow shines, and the drizzle that generally accompanies the rainbow will harm a person who gets wet in it if he does not bathe immediately. When the rainbow appears, they stay indoors, and blow or spit tobacco in its direction.

They believe that the lagoon on the snowcapped peak, Huila, is charmed, and that if they try to go near it wind and hail storms rise. Supernatural evil forces are supposed to be present during many social activities, such as dancing, meetings, funerals, house building, and bridge construction. When a bridge is built, two Indians beat the water constantly to drive away evil spirits. When traveling on the mountains they place small stones or coins on top of some large natural rock to assure a successful trip and to avoid angering the spirit of the mountain.

Sometimes these spiritual forces assume a bodily form, as in the case of the fireflies, which bring diseases or which may be wrapped in santa María leaves and placed in the path of an intended victim. Most feared are the ghosts of the dead, which consequently are the most propitiated. The *Moguex* and the *Páez* ask their permission to dance, and honor them in a special rite, which blends old beliefs with new religious concepts. Thus, offerings are made to the souls during the first days of November, or whenever the curate is able to visit the Indian village. Each person offers some products from his farm, in-

[14] Statement made by Javier de Orosco y Cuellar in a lawsuit by the Indians of Tobalma for the possession of land. From the ecclesiastical files of Belalcázar, or Páez.

?:Hernández de Alba E-5,4 (no date) 1948 SC15 Paez SC15
Moguex

cluding vegetables, cornbread, eggs, and chicha, which he piles on the church floor, together with wax candles—one if the person does not have anyone in particular to remember, two for each deceased relative. When Mass begins, they throw flowers on the presbytery, as an offering to the souls of children. Afterward, they go to the cemetery in procession, and the souls of the departed come down to the empty church to take the food. Later, the people sell whatever the souls left or failed to eat. Everyone buys something, the captain's assistant collecting the money, while the constables of the council, raising their whips and shouting insults, prevent frauds in the general disorder. The money from the sale is given to the priest to pay him for the work in the rites. As each person leaves the church, he kisses a crucifix held by the sacristan at the church door. They kiss it once for each dead person whom they wish to remember and pay a cent each time. In addition to offering food at the church, the *Moguex* cover their tables at home with food, which is also intended for the souls of their dead, and at the end of 2 or 3 days they eat the food, saying that they are eating what the souls have left.

769 782 [624] [625]

Christmas and Holy Week are both great occasions for the Indians, who celebrate them with music and some of their ancient rites. Even though a priest may not be present, they conduct the rites in a manner that dates from Colonial days, when a *Páez* Indian named Undachí tried to combine Catholicism with their own religion. The man claimed to be able to see God, who used to come among the Indians and talk to him in his own *Páez* language. The new religion included a chapel, Mass, and candle and flower offerings.

796 771 177 [781]

Sickness.—Sickness was always thought to be caused by witchcraft or by someone's will. The evil force entered the body and made it impure; it had to be expelled or "cleansed," lest death ensue. If a delirious person told who was killing him, the individual mentioned was thought guilty; or, if, after a death, the face of the deceased should appear to somebody, the person was considered responsible. These beliefs are still in force today, and the Indians avoid the causes of sickness, such as having sexual intercourse with a menstruating woman, exposing the body to bad weather while there is a rainbow, and neglecting to bathe after a burial or to purify a house where a death occurred.

753 754 [787] 753 178

To fight disease they still have shamans. *Moguex* shamans use tobacco, coca, plants known as yacuna and chundar, and rum in their practice. After remaining shut up in a dark room for a night, they either confess their inability to cure the sick person or proceed to administer the traditional medicines. Sickness is conceptualized as an animal, which enters the stomach, head, or other part of the body. In former times, the shaman fasted with the sick person, abstaining from salt and fats and taking only coca and chicha. Today, he requires that only the patient fast.

756 [753] [785]

8: Bernal Villa

SC15 Paez SC15

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847

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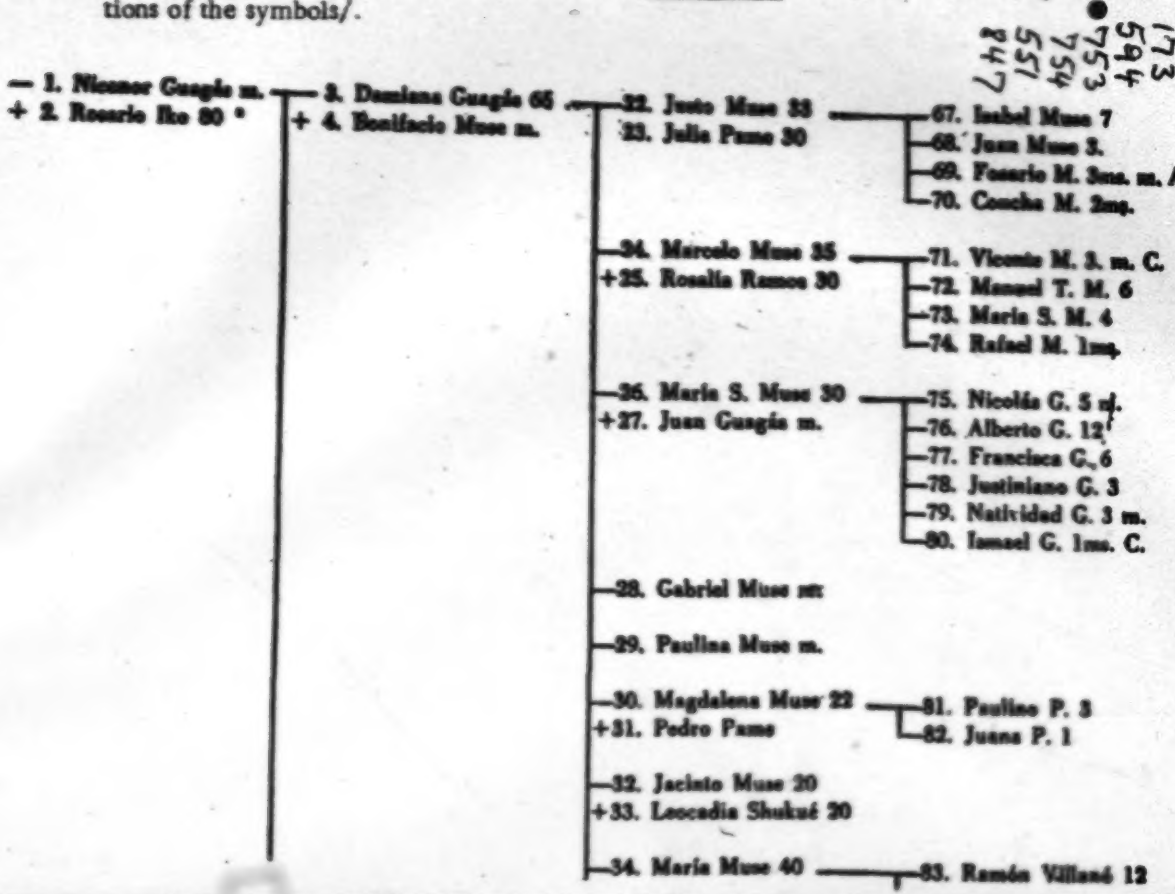
Chart of Positions of the Nicanor Guagás family's Genealogy.
/Following p. 27/

Genealogy of the family of Nicanor Guagás, parcialidad of Calderas. It includes several nuclear families which live in different places in the parcialidad /see p. 32 for the explanations of the symbols/.


1. Nicanor Guagás m.
+ 2. Rosario Iko 80 °
3. Damiana Guagás 65
+ 4. Bonifacio Muse m.
32. Justo Muse 38
33. Julia Pame 30
67. Isabel Muse 7
68. Juan Muse 3.
69. Rosario M. 3mo. m. A.
70. Concha M. 2mo.
34. Marcelo Muse 35
+35. Rosalía Ramos 30
71. Vicente M. 3. m. C.
72. Manuel T. M. 6
73. María S. M. 4
74. Rafael M. 1mo.
36. María S. Muse 30
+37. Juan Guagás m.
75. Nicolás G. 5 m.
76. Alberto G. 12
77. Francisca G. 6
78. Justiniano G. 3
79. Natividad G. 3 m.
80. Ismael G. 1mo. C.
28. Gabriel Muse m
29. Paulina Muse m.
30. Magdalena Muse 22
+31. Pedro Pame
81. Paulino P. 3
82. Juana P. 1
32. Jacinto Muse 20
+33. Leocadia Shukué 20
34. María Muse 40
83. Ramón Villané 12

8: Bernal Villa--28 E-5 (1953-1954) 1955 SC15 Paez SC15

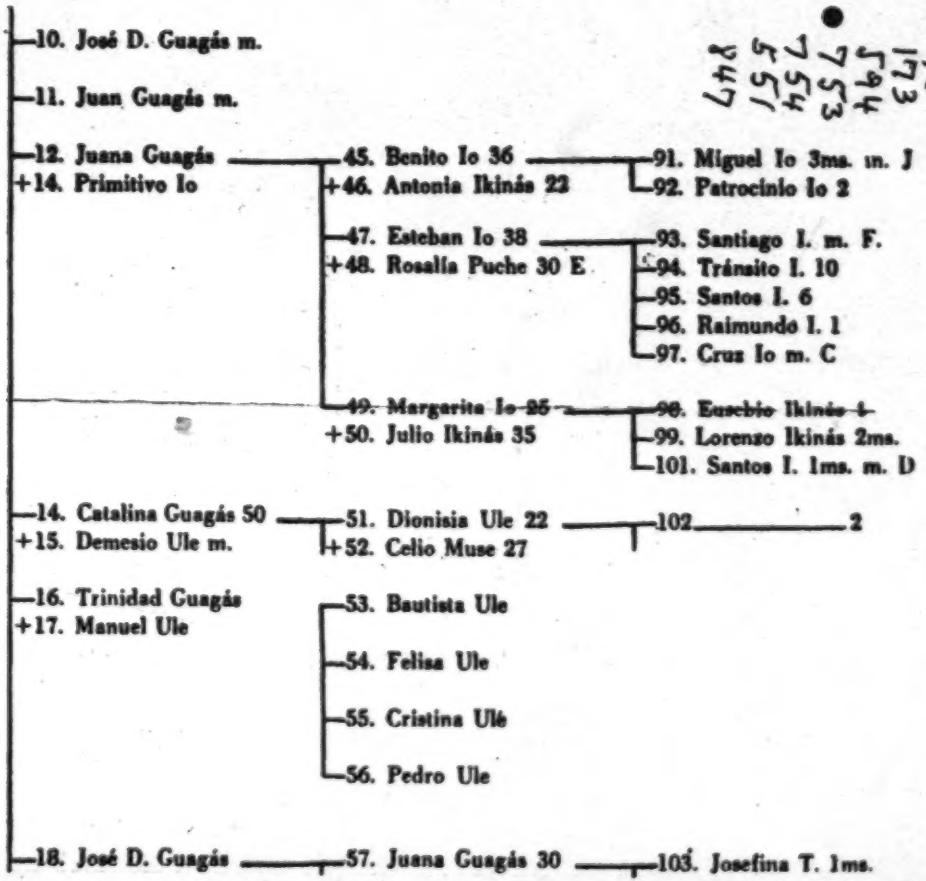
[Parcialidad of Calderas]

8: Bernal Villa--29 E-5 (1953-1954) 1955 SC15 Paez SC15

[Parcialidad of Calderas]

16 173 594 753 754 551 847

- 34. María Muse 40
  - 83. Ramón Villanó 12
  - 84. Juana Villanó 8
  - 85. María S. V. 7
  - 86. Marcelino V. 3
  - 87. Alfonso V. 3 m. H
- +35. José Villanó 40
- 36. Delfina Muse 23 E
  - 88. Jacinto Guagás 6
  - 89. Isabel G. 8ms.
- +37. Venancio Guagás 25
- 5. Nicolasa Guagás 38
  - 38. Marcelina Guagás 22
    - 90. Magdalena Tova 2
  - +39. Alfonso Tova 30
  - 40. Gregoria Guagás
  - 41. Agustina Guagás
  - 42. Virginia Guagás
  - 43. Manuel J. Guagás 10
- + 6. Manuel Guagás m.
- 7. Raimundo Guagás 35
  - 44 ——— 2
- + 8. María J. Pame 27
- 9. Pascual Guagás m.
- 10. José D. Guagás m.
- 11. Juan Guagás m.
- 12. Juana Guagás
  - 45. Benito Io 36
    - 91. Miguel Io 3ms. in. J
    - 92. Patrocinio Io 2
  - +46. Antonia Ikinás 22
- +14. Primitivo Io



8; Bernal Villa--30 E-5 (1953-1954) 1956 SC15 Paez SC15

[Parcialidad of Calderas]

8: Bernal Villa--31 E-5 (1953-1954) 1955
SC15 Paez SC15

[Parcialidad of Calderon]

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847

55. Cristina Ulé
56. Pedro Ule

18. José D. Guagás
+19. Jacinta Muse

57. Juana Guagás 30
+58. Narciso Tumbo 40

103. Josefina T. 1ms.
104. Alejandro T. 5 m. B
105. Rufina T. 1ms. m. C
106. Floro T. 4 m. D
107. Cruz T. 1ms. m. A

59. Aurelio Guagás 35
+60. Vicenta Kuskue 30.

108. Pedro Guagás 2

61. Marcelino Guagás 50.
+62. Trinidad Puche 50

109. Feliciano G. 1ms. m.
110. Bruno G. 25
111. Magdalena G. 20
112. Ramón G. 10
113. Agustín G. 1ms. m.
114. Felisa G. 1ms. m.

63. Quiterio Guagás
+64. Petrona Pame

65. Martina Guagás 27
+66. Rufino Ikinás 30

115. Julio Ikinás 10
116. Gregoria I. 8
117. Pascual I. 4 m.

20. A woman m.

21. A woman m.

8: Bernal Villa--32 E-5 (1953-1954) 1955 SC15 Paez SC15

[Parcialidad of Calderas]

Explanations for the symbols of the chart on pp. 28-31./

16
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•The parents of Rosario Iko were called Agustín Guagás and Concepción Iko, the latter a native of Cuetando. Rosario bears the surname of the mother because of being married to a Guagás.

A. Stung by Echi

B. Poisoned

C. Bewitched.

D. Whooping cough.

E. An abortion.

F. Smallpox.

G. Hernia.

H. Duende.

J. Plague.

m. dead.

ms. months.

/185 cont./

623 no other solution, I had to marry, "reflected the informant," for
736 such was the law. The cabildo finds husbands for female orphans
562 (guaiches). Any youth could ask the cabildo for an orphan for a
583 wife and it would give her."

The husband may punish his wife. We were able to ob-
593 serve the case of a native Calderuno who with tears in his eyes
[586] asked for the help of the priest to get back his wife who had abandoned him because he had given her some blows with the flat of a machete, injuring her. The complaining husband explained that the maltreatment given to his wife had not been of any importance, and, anyway, she had cost him twelve pesos, meaning by this the amount paid to the priest to celebrate the
593 nuptials. They punish the wife when on returning from work
684 they find her drunk and without food prepared for eating. Likewise they whip her or cuff her in cases of infidelity. Absolute
[837] fidelity is demanded from both spouses, and transgressions from this standard seem to be infrequent.

Such cases as present themselves are settled by the cabildo,
593 as we were able to observe in Mosoco, where a husband, through
623 the suggestion of his own mother, accused his wife of infidelity.
684 The cabildo /186/ in session went to the house of the plaintiff
692 to establish responsibility in the presence of the interested parties. According to an informant from Calderas, when a married man has a child by an unmarried girl, his wife complains before the cabildo. If it finds the girl guilty, it punishes her with lashes and authorizes the complainant to cut the hair of her rival.
[848] The child born in this way, said the informant, dies of the plague.
[753] Cases of infidelity on the part of the husband a number of times arouse violent reactions on the part of the wife, up to the point of liquidating her rival in a barbarous and merciless manner, as occurred in San Andrés where out of jealousy a woman practically quartered the body of the other woman, and whose penal judgment was given in the city of Popayán not many months ago.